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WHAT THE CATHOLIC COLLEGES CONTRIBUTE TO AMERICA

HON. DAVID I. WALSH

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UNDERPRIVILEGED CHILDREN OF THE PUBLIC SCHOOLS

REV. G. STUART HOGAN

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R. BURKE SAVAGE, S.J.

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VOL. XXXVIII

APRIL 8, 1940

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What the Catholic Colleges Contribute to America

HON. DAVID I. WALSH

*Extracts from a speech delivered by the U. S. Senator from
Massachusetts at the Holy Cross College Banquet,
Boston, January 28, 1940.*

IT is not inappropriate in surveying the educational field to consider the priceless benefits to America of the educational systems of our religious colleges. It is not difficult, though the world at large may not understand, to select the ideals inculcated by the religious, as distinguished from the secular college. One basic difference is that the college which emphasizes religion in its curriculum never ceases to impress upon its youth the most important truth in life,—the difference between "The meat that perishes" and "the meat that endureth with life everlasting."

As each generation of youth looks out on the struggle and strife in the crowded marts of commerce where the busy throngs contend so jealously for earth's flimsy treasure, to accumulate power and wealth, for the empty applause and transient pleasures that vanish so quickly, the religious college proclaims to the disillusioned youth that all this is

merely seeking "The meat that perishes," leaving behind disappointment, regret and unsatisfied cravings. She instils in her youth the things of enduring value that are above the sordid things of earth and more important than the lust for worldly gain and the search for earthly vanities. In a word, she molds her sons in true appreciation of the nobler things of life. After the college man's contact with the world, he understands better than ever the value of the human and spiritual qualities and the soundness of the philosophy that his religious preceptors taught and chose themselves to serve and live. To be just with God, with ourselves and with our neighbor,—honest and truthful in work and word, is "The meat that endureth."

As in the past, so in the future, the mission of the Catholic college must be to continue to recognize not only its duty to instruct the youth who enters her halls in sound knowledge, but above all, in an understanding of the true values of life. It must continue, as in the past, not merely to prepare our youth for civic and professional life, but also for leadership in the great spiritual and secular movements that are indispensable to mankind. Never more than today was there more compelling necessity for the well-balanced, calm, dispassionate judgment and leadership of college men and women,—and that service means a battle with the teachers of disintegration, class hatred, destruction and infidelity.

Millions of men and women, ceaselessly contending for the preservation of their inalienable rights as American citizens and for the frugal necessities of life in the clamorous markets of commerce and industry, have a right to look to our colleges for direction and leadership in protecting their free institutions and in helping to understand and solve the complex social and economic problems of our day. No

college has reached its greatest height of usefulness until it has produced and given to those millions leadership, not merely of trained intellect, but what is of more importance, youths trained to a proper understanding of the spiritual values of life, who can think straight and who possess the intelligence to lead the masses to know the truth and to understand and apply the principles of justice which alone will enable the masses to separate the immaterial from the material, the sham from the realities, the false from the true in all their relations with their fellow-men; likewise to embrace those policies of government which promote the happiness, security and equality of opportunity which is the inheritance of free men.

Why are there so many unorganized forces in the social, political and financial world awaiting leadership? We see it at every turn. Discontent and dissatisfaction seem to have permeated every stratum of society. It is expressing itself in opposition to the existing order of man's relationship to society and to government. In general, mankind sincerely desires to find the correct solution to its conflicting convictions and earnestly seeks leadership to help derive from life the highest, the best and the noblest results.

What are the reasons for these disturbed conditions? It seems to me they are twofold. On the one hand the influence of false theories promulgating continuous class struggle and spreading doctrines to the effect that we live in a Godless world, that the only principles of concern are the questions of material welfare; that all are entitled to share equally in the distribution of the material resources. On the other hand, the widespread insidious theories now being covertly infused into our youth,—that success is measured only by money and power and

that all means necessary to obtain these ends are justified.

That education is a failure which fails to teach that those two theories, the first totalitarian and the second the result of unbridled capitalism, are unsound and that the trend of either school of thought will ultimately lead to the destruction of democracy. All systems of philosophy giving the youth a doubt of the Almighty and teaching him to regard the accumulation of wealth and attainment of social prominence as the ultimate end of life have greatly and harmfully influenced the trend of the nation's thinking.

Before the present depression we had become a nation largely consecrated to business and commercial enterprise. Our youths were encouraged by the example of their elders in this quest for personal gain. The depression somewhat checked this trend, but now the absence of the ennobling influence of Christian ideals is developing a new school of thought,—dissatisfaction with existing governmental institutions and a new era of class hatred. The effort to seek remedies to correct our tottering economic system has stimulated the application of new political philosophies in themselves hostile to American democracy.

The depression, poverty and ignorance are not alone responsible for the growth of the new isms that seek to undermine all law and governmental authority. Modern secular education has in some quarters tended to raise doubts among some of our youth as to the effectiveness and capacity of democratic institutions to solve the social and economic problems of our day. I fear that their teachings in some respects, consciously or otherwise, warranted at least the inference that our own form of government was inferior to that of other governments. Thus some secular education, limited, I hope, in scope, has tended

to give the American youth serious doubts about the desirability and efficacy of his own government. For several years past, I have not infrequently heard college students state that the result of their instruction in government and political science in some universities was to leave them skeptical about the superiority of our institutions over those of other governments, though scanty evidence exists upon which to support such a belief. Such teachings unquestionably tend to demoralize and blunt the beautiful sentiments of patriotism.

Can we wonder, with these things operating even to a limited degree in our secular educational institutions, why there are restless signs in the life of our nation today. Of course there is chaos in thought arising out of the union of all the opposing elements to solve the problems of the worker and the employer, seeking to find economic security for the aged and unemployed, seeking to prevent the control of industry, of business or finance by an unorganized few, seeking to reconstruct the rapid growth and development of bureaucratic government. This chaos in thought does not exist merely in connection with our domestic problems. Certain groups, and they are outside the Communistic, Bolshevistic and Nazi groups in this country, continue to urge our association and alliance with foreign governments. They would have us undertake the prodigious problem of determining where injustice lurks in the world between the nations and, in a few selected instances, cooperate with other nations if necessary to assist them, even to the extent of participating in their military efforts to protect the world against alleged aggressors.

Christian education today is the hope of the country,—the hope of the world. Christian education and Christian ideals alone will lead mankind in this period of unparalleled confusion into the neutral, truly patriotic and sincerely humanitarian groups that are

seeking to steady society and with sound philosophy undermine the specious, but alluring, appeals of subversive theorists of every kind and degree.

From Christian colleges many of the leaders of the approaching years are to emerge. God preserve their freshness of heart and soul and their strength for the unforeseen and arduous tasks before them as they go forth to battle in a drab and gloomy world that offers less opportunities for their personal and professional progress than ever before. With them rests the responsibility of teaching to the world that justice, charity and brotherly love, racial and religious tolerance, inculcated and strengthened in the hearts of men and women, is the first step in the campaign against the destructive forces of unrest and dangerous radicalism. If men's hearts and souls are not properly attuned, no sound or permanent progress is possible. Religion alone trains, softens, stimulates and promotes the great virtues of the heart,—love, justice, equality and charity. These are the virtues that command us to stand for the oppressed against the oppressor, the weak against the strong, the true against the false and to keep American youth inspired to fight for the preservation and protection of democracy here in our beloved America.

Underprivileged Children of the Public Schools

REV. G. STUART HOGAN

THE Catholic Church has always felt that it is not fair to her children to send them to public schools where they would be deprived of a knowledge of religious truths and moral principles. She believes that the children of the public schools are the real underprivileged children of America. So perfectly convinced is she of this that she goes to the trouble and

expense of building and maintaining her own school system. It is greatly to be regretted that the Protestant and Jewish churches have not seen this truth a little more clearly in the past. They are beginning to see it now. The Religious News Service of September, 1938, declared that the opening of the first Protestant Episcopal parochial school in the state of Connecticut was regarded "as a sign of the growth of the conviction among non-Catholic religious leaders that the prevailing secular education in the public schools is highly unsatisfactory. A small minority of Protestant leaders are calling for a reconsideration of the traditional Protestant attitude toward public education. They are becoming much more sympathetic toward the prevailing Catholic attitude. Recently the Rev. John F. Holston of Battle Creek, Mich., speaking before the Sabbath School Board of the Seventh Day Baptist General Conference at Plainfield, N. J., expressed sympathetic regard for the Roman Catholic and other Churches 'that insist on spending good money and plenty of time on the religious as well as the secular education of their children and integrate the two in one system.'" Many Lutheran parishes throughout the country conduct their own schools.

The Protestant and Jewish citizens of our country have not yet come to a full realization of their own educational needs, largely, perhaps, because of our failure to take an interest in *their* children and to point out to them the need of religious education for *their* children. We have fought and sacrificed ourselves to give religious education to our own children, but we have been indifferent to those millions of public school children not of our faith who have been and are being allowed to grow up with little or no religious education. Consequently, over sixty million people in these United States are almost completely destitute of that Christian inheritance which they should have received through their own creed. They are now not affiliated with any

church. Again, since our fellow citizens of Protestant and Jewish birth are not awake to the educational needs of the nation's children, they can give us practically no help in our efforts to give religion and morality their rightful places in public education. Had we taken the pains to reason with them on their neglect of their own children, they perhaps would now be in a position to help us with our children.

Perhaps the greatest obstacle to proper recognition by the State of religious and moral teaching in education is ignorance of the question involved on the part of those who mold public opinion and are active in public leadership and the framing of legislation. It is not to be wondered at, therefore, that as agitation grows for appropriation of public funds for religious schools there should also develop a counter movement to rally to the imaginary defense of what is commonly believed to be a fundamental American institution—the Public School. Hence, we find that under the title, "Friends of the Public Schools of America," a society was formed in 1938, the ostensible objective of which is to defend the rights and perchance, even the very life of the free public (state) school from the wily influence of those who would advance the cause of religious education. Above the title of the monthly *Bulletin*, which made its initial appearance in August of the same year, we read the following captions, "Keep the Church and State Separate," and, "Keep the Public Schools Public." The spirit and purpose of the society are thus clearly set forth for all the world to read. The main office of this organization is in Chicago, Ill. The president of the society is Mrs. Claude I. Palmer, Chicago, Ill.; Honorary President, William F. Woodward, Portland, Ore., and the Executive Secretary, Mrs. Greeta S. Deffenbaugh, Chicago, Ill. The *Bulletin* of the "Friends of the Public Schools of America" is edited by Major General Amos A. Fries at the branch

office of the society, 702 Albee Building, 15th and G Streets, Washington, D. C.

Evidently there exists in this country something more than a vague feeling that there is likelihood of a union between Church and State, and that the public schools are in danger of passing into the hands of religious groups. While no church is mentioned by name, it seems apparent that the Catholic Church in particular is referred to. It is an old bogey of "The Pope will come to America."

Now it is quite possible that this movement to rush to the defense of the public schools is just another outburst of good, old-fashioned bigotry; in other words, "if the Catholics want to send their children to the public schools, we'll let them, but we'll see that they don't get any help for their schools." However, it also may be the result of ignorance and loose thinking regarding the principles involved on the part of those responsible for the movement. If the first proposition is true, little can be done about it, but if it is a matter of *misunderstanding* on the part of those who oppose state help for religious education, then it seems that a suitable statement of the question should go a long way toward removing this opposition.

In discussing the principle and policy of state aid to religious schools, it is first absolutely necessary to distinguish between the general principle of recognition by the State of the place religion occupies in education, and the establishment by the State of a particular state religion. The first case simply supposes a recognition of the fact that religious teaching has educational value. The second supposes the establishment by the State of a definite form of worship to be regarded as the official religion of the State and to take preference over every other religion. It may even imply the suppression of other religions to a greater or less degree. It seems quite evident that the first type of state recognition of religion is laudable and

even necessary, since it implies a recognition of that knowledge which is essential to a proper understanding and living of life. On the other hand, the second instance is undesirable and even incompatible with our democratic form of government.

State recognition of religious education supposes:

(1) That religious teaching has objective and scientific value because it is based upon known and proven facts; (2) That it is capable of such systematic arrangement as to render religion a complete and independent science.

But to us in the United States of America, who are committed to a democratic form of government, the fostering of religious principles is of further significance because of our patriotic traditions, and because a democracy, as expressed in the Declaration of Independence, has as its first principle the fact that there is an Omnipotent Creator Who has created all men equal and has endowed them with inalienable rights.

The Fathers of this nation held it as a prime principle that religious belief is essential to the morality and well being of the nation. George Washington in his Farewell Address said: "Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." These men who so well built the foundations of our national structure were themselves trained in religious schools. They never conceived of education without religion. And, it is my opinion, that being, as the Declaration of Independence clearly shows they were, men with a knowledge and understanding of fundamentals, they could never have sanctioned any system of education which deliberately excludes the "religious principles" referred to by Washington in the quotation given above.

Principles, no matter how vague and abstract, have a way of working themselves out in practical affairs with a startling realism. Thus the belief in God's existence is the basis for the assumption that man has the inalienable rights of "life, liberty, and the pursuit of happiness," a truth which the Declaration of Independence holds to be self-evident. If God does not exist, then man does not hold such rights from God, but from the State, and they can no longer be regarded as inalienable. Consequently, in the atheistic States of Russia, Germany and Mexico, man has no rights save such as are given to him by the State. He is the tool of the State to be used and disposed of as the State sees fit. He exists for the State, instead of the State existing for him. On the one hand, therefore, we have belief in God developing the principles of true democracy, whereas, on the other, we have the atheism of Marx and Engle evolving into the dictatorship of the proletariat, and the neo-paganism of Hitler serving as the foundation for a Pan-Germanic State and the dictatorship of the Nazi—two forms of dictatorship resulting from two types of atheism.

Evidently the religious principles of the founders of this nation have a definite relationship to the Constitution and government of these United States. They are in fact the natural foundations upon which the Constitution and the government rest. Take them away, and you destroy democracy in the nation. This fact must be known and recognized by the citizens of the nation. To quote from the October, 1938, number of the "Friends of the Public Schools" *Bulletin*, "The Public School System of the United States . . . was founded . . . in the belief that a democracy where all have a voice in the government, can only endure if the citizens are educated sufficiently to study and understand the Constitution and laws by which they live and practise the rights of citizenship." It must be the function of the Public Schools, therefore, to provide such

an understanding of principles as the signers of the Declaration of Independence and the framers of the Constitution had when they drew up these documents. These principles were first of all religious principles. Over fifty per cent of the signers of the Declaration of Independence had received a scholastic training, *i. e.*, they were trained in Christian philosophy and theology. In consequence, they knew what man's natural rights are, and whence he has derived them, and when they wished to form a democratic government they started at the bottom and built upwards from principles that were firm and true. But, if this glorious heritage which they left us is to endure, it must be because the people of this nation through their system of public and private education have the same understanding and deep-seated conviction of the truth of religious principles which they had.

Now, how are we to rectify past mistakes?

1. Inaugurate a program of education for educators and legislators to teach them the difference between state aid to religious education and the establishment of a state-religion; to show them that religious teaching has definite educational value; that belief in the Fatherhood of God is essential to belief in the brotherhood of man and the existence of a democracy; that a knowledge of the moral law is necessary for a maintenance of the social order; and that the preferment of religious to non-religious schools is in keeping with our best patriotic traditions, since the greatness of our democracy is directly attributable to the knowledge of religious principles possessed by the Fathers of this nation, which they acquired from religious schools, and without which the great documents which gave birth to this nation could not have been written.

2. Amend state constitutions so as to permit states to give proper recognition to religion in the field of education; that is, permit the teaching of religion in

the public schools and give state aid to qualified religious schools. At the present time the State recognizes the importance and rights of religion to the extent of excusing from class the pupils of the public schools one hour each week in order that they may receive religious instruction. The pupils, however, are to be taken outside the school building, usually to a church, or to some house or vacant store in the neighborhood, for their instruction. This system is entirely unsatisfactory from the viewpoint of time allotted, discipline, convenience and results. It is simply making the best of a bad deal. Moreover, the false impression is conveyed to the pupil that religion has no educational value, else it would find a place in the public educational system of the nation. Catholics long have realized the intolerableness of the situation. They meet it by having their own schools and making every effort to have every Catholic child in a Catholic school. Protestant ministers, as already indicated, are having the truth forced upon them ever more clearly as the annual crime wave in our fair nation mounts higher and higher, and as they see the boys and girls of their churches growing up to be agnostics and atheists because the religious instruction of their Sunday schools is either inadequate or unattended.

In some places Protestants and Catholics are uniting to petition the school board for permission to conduct classes of religious instruction in the public school in spite of the law of the State to the contrary. The permission usually is granted not only because it is the will of the local community, but also because it is generally felt that the law prohibiting classes of religious instruction is wrong in principle, and, in the course of time, necessarily will have to be amended. Catholic children in the school are taught by their pastor or by a Catholic teacher, the Protestant churches usually combine to hire a lay teacher who will instruct the Protestant children. All religious instruction is

entirely elective, and no one is allowed to attend without the written consent of his or her parents. In all places known to the writer where this system has been inaugurated, it has operated without friction from the various groups which form the community.

England has a state religion—the Church of England, the Episcopal or Anglican Church—but England has enough sense of fair play to realize that any school serving the public without recompense is a public school, since it is working for the children and the public weal, and not for the school management or private stockholders. And so, England gives to the Catholic schools the same aid which she gives to the State schools. In England the teaching Sisterhoods of the Catholic Church receive salaries from the government, since they are public school teachers. The same is true of Holland, another Protestant monarchy, from which many living in these United States could well take a lesson on the Spirit of Democracy. Here in America where there is no state religion, where all religions are supposed to be on an equal footing, where liberty of conscience is guaranteed to all; here in America where we pride ourselves on our broadmindedness and sportsmanship, and talk of it all the time, here religious schools are given no financial aid by the government solely because they dare to incorporate into their curriculum the one branch of knowledge which is most necessary for the continued existence of our democracy—religion. Our attitude has been that fair play means to help none, a negative and destructive attitude; whereas, we should have taken the attitude of England, Canada, and Holland—to help all; a positive and constructive stand.

The Chamber of Commerce of the State of New York in the report of its Special Committee on Economical and Efficient Education has this to say regarding the placing of religious instruction in the public schools. "In studying the objectives or things neces-

sary to produce 'The Schools New York State Wants,' we should keep clearly in mind the great purpose for which the schools were founded. As we see that, it is to preserve and strengthen the State by making better, abler citizens. . . . Accordingly, we place *First* on our list of things necessary to produce 'The Schools New York State Wants,' a deep, true, religious understanding and viewpoint.

"Our Educational System takes our youngsters from a very early age and influences them to a greater degree than anything other than their homes and their churches. As a matter of fact, and with quite a considerable percentage of these youngsters, the home and church fail to do for them all that those influences might and should, and the State, in its necessity to produce able, well-developed citizens must not hesitate to undertake to supply to the youngsters as much as possible of what is missing in their home and church influences. . . .

"The United States cannot have or maintain a right system unless it is based on true, religious principles, and, therefore, in spite of the fact that some hesitate to include religion in our educational program, we place it first."

We maintain that any government which sets up its own system of education and then says to its citizens: "You shall send your children to government schools, or else . . ." acts not in the spirit of democracy, but of dictatorship. That is what at least twenty million people who believe that religion has a definite place in education in these United States are told when they do not choose to send their children to the public schools on the grounds that to do so would be to give their children an education which is essentially deficient and which would endanger their Christian heritage through lack of proper knowledge and training. "Yes! You shall send your children to state schools, or else . . ." Or else, you shall be forced to put

up and maintain your own schools without encouragement or help from the government; or else, your children shall walk to school while the children in the State schools ride; or else, you shall buy the text-books for your children while the children in the State schools receive theirs free; or else, you shall see millions of dollars lavished on the children of the State schools for gymnasiums, swimming pools, and technical equipment, while your children go without these luxuries because after you have paid your share, and, oftentimes, more than your share for the equipment of the public school you can't afford these things for the school which your own children attend.

I wish to emphasize here the fact that the so-called public schools are not so much public schools as they are state or government schools. I say this because a state school can be one of the most undemocratic institutions in a democracy, and a real threat to democratic government. I am using the word *state* here, in a broad sense, as applying to government controlled schools as distinguished from schools privately managed. A publicly controlled school can very readily with a little political maneuvering become a federally controlled school, and a federally controlled school in the hands of a dictator can be a most potent instrument for the distribution of subversive and anti-democratic philosophies. Witness the sad plight of the public schools in Mexico. Hence, the private school, together with all private enterprise is, and must remain, the real backbone of a democratic nation. It is the function of a democracy to foster private enterprise wherever it is found whether in education or business, not to confiscate it.

Religious education as a course of study in high schools has been approved by the board of public education in Pittsburgh, Pa. The plan will be introduced in one school in February and extended to others at the beginning of the 1940-41 term. It is a project pro-

posed by Dr. Ben G. Graham, Superintendent. Pupils are free to elect religious education, the course to be provided by the particular denominations. Five per cent of the high school credits will be allowed for the course of three hours a week, including attendance at religious services for at least seventy-five per cent of the fifty-two weeks of the year. The pupils' records will be certified to the school principals by the church authorities. These reports will become part of the student's regular school records.

It is not my purpose to go into great detail as to the ways and means by which state recognition and support of religion as a branch of knowledge can be worked out. Rather, it has been my intent to show that it can be done, because it is being done in England, Holland, across our border in Canada, and, in an unofficial way, in many cases, but on an ever increasing scale, right here in our own communities. It has been my object to correct a fundamental error; namely, that state aid to religious education means the establishment of a state religion. It neither implies it, nor does it prepare the way for it. It is simply recognition in the field of public education of those basic religious principles from which our forefathers deduced and upon which they based their principles of democracy. Popular knowledge and understanding of such religious principles are absolutely essential to the life of this nation if it is to continue to exist as a democracy. Undoubtedly, it will take a long time to make people see this truth and to overcome selfishness and prejudice, but I believe that with patience and perseverance it can be done.

The Secret of Saint Ignatius

R. BURKE SAVAGE, S.J.

Reprinted from the Irish Monthly.

THE greatest man of the sixteenth century was Ignatius Loyola. The story of Saint Ignatius's life is well known; to color his achievement were but to paint the lily. Let us rather think of the man and of his secret that we may realize how he built his power, how God generated in him his mighty spirit.

See him stretched on his couch in the lonely Castle of Loyola; see him stretched on his bed of pain a dark, olive-skinned soldier, small, but well-set, supple and strong, the coal-black hair matted on the lofty brow, the deep eyes, the finely chisled nose and chin, the compressed lips that tell of energy of soul. As the long hours while away watch him sink in reverie. . . . During these days the life of Our Lord and those of the saints have attracted him by their moral beauty; the nobility of soul shining forth in their words and deeds has fascinated him. . . . Could he not strive after their arduous, though glorious, enterprises? And then the memories of the world flood in upon his soul, surging with the tinseled dreams of yester-year, dreams of splendid prowess in war, of gallant chivalry in love. In his ardent imagination the exploits of Amadis de Gaul are seen in Nájera and Pampelona leading him onwards towards a dream future of glorious conquests won at the point of the sword. . . . Surely his heroism at Pampelona was ill-rewarded? Herrera, nor Nájera, nor the Council of Castile, nor the Cardinal-Regent of Tortosa, nor the Emperor Charles V had troubled to find what had become of him, or to offer him some recompense. But what of favor? The time will come when his dashing valor will force fortune to his feet and wrest the gift of princes. These were the mingled

visions that haunted his thoughtful hours. Gradually he came to analyze their phases; to see how all his golden dreams would leave him empty, dry, ill at ease; how thoughts of Christ left him strangely joyous, full of peace.

Since the days of the fire-breathing Saul of Tharsus no conversion has been like to Iñigo's. "My Will is to conquer the whole world and all My enemies, and thus to enter into the glory of My Father. Whoever, therefore, desires to come with Me must labor with Me in order that following Me in pain he may likewise follow Me in glory." Ignatius saw with a wonderful clearness and simplicity of vision the definite goal to be attained. "Behold I come to do Thy will, O Lord." "My will is to do the will of Him Who sent Me." "Not My will, but Thine be done." "Those things that are pleasing to the Father I always do." This was the great end, this could be the only end of all creation, the greater glory of Him Who created it, the perfect fulfilment of His will. This truth became for him a living reality, an obsession that possessed his soul. To this one truth, and to the unwearying steadfastness with which Ignatius lived it, is due, under Heaven, his greatness. Possessing a mind of the most candid simplicity, the realization of this one fundamental truth was the corner-stone of his whole spiritual edifice. At first in the early days of Loyola, in Manresa, in Paris, he did not clearly see where it might lead him, but that was of little moment. He had taken service with the King of Kings and He should use him as He would.

In this great adventure he knew well that single-handed he could not do much. That all the world might be won for Christ he must fill others with his great ideal and win them for his great romance. But first he must train them as he had trained himself. His doctrine was one of combat; in his own soul he had seen the forces that tended to ruin the Kingdom of God in his life. He had come to realize that the real

misery of men is that they have no desire to conquer themselves. The title he gave his Spiritual Exercises is his master key: Spiritual Exercises to conquer oneself and regulate one's life. "The Kingdom of Heaven suffereth violence and the violent bear it away." He must strip them of themselves as he had done; he must make them utterly selfless, utterly true. And then he could build them up into new men, as he himself was a new man, by the single power of love. "He loved me and delivered Himself for me." To love Him, to follow Him, to imitate Him they must know Christ. They must live with Him in His tent, share His thoughts and words, follow Him in His marches, imitate Him in His deeds and ways so that they may become other Christs.

And they must approach this loving intimacy with their Lord and Leader as he approaches Him. They must come to Him with a large heart and with liberality towards their Creator and Lord, offering all their desires and liberty to Him in order that His Divine Majesty may make use of their persons and all they possess according to His most holy will.

The one all-absorbing motive force of Ignatius's life was love. Love that is an affair of deeds rather than words; for he knew the human nature that is ours, that makes us think we love because we sing the lover's song. Love to him was a selfless devotion, a long and patient service, a complete surrender, a holocaust of all we have that the Beloved One may prosper. Love that consists in mutual interchange on either side . . . in giving, communicating, sharing, so that the one share all with the other.

And what has Christ not given us? What is there He would not give us if He could? "Himself, so far as He is able"; God, the giver of all good gifts; God living in us; God, as it were, in creation working for us, laboring for us. This is the God Who appeals: Son, give Me thy heart.

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